

friendly plank as his only hope of safety. We sometimes hear young fellows, whose knowledge is in inverse proportion to their assurance, parading the polysyllabic words of scientific terminology and confidently asserting that educated people no longer believe in the Bible. You all know who Lord Kelvin is, and that his name stands at the very head of the list of the leading scientists of the present day. It is related that a callow young would-be scientist once rather pompously asked this eminent man which one of all his discoveries he considered to be the most valuable. Lord Kelvin turned upon him a benevolent look and replied: "I think that to me the most valuable of all the discoveries which I have ever made was when I discovered my Saviour in Jesus Christ." Nor does Lord Kelvin stand alone among eminent scientific men who sincerely believe in Christ and are humbly trusting in Him for salvation. The number of such is increasing from year to year. In my courses of instruction I have ever tried to keep before your minds the important distinction between theories and facts. You may live to see some of the accepted theories which, in accordance with the scientific text books, I have taught you abandoned and new ones taking their places, but the word of God liveth and abideth forever. Study it earnestly and deeply. Have no fears for its security. It will withstand all storms. Hold fast to it, and you are safe."

The Chicago Church Building

The purchase, by the National Conference thru its representatives, of a church and parsonage in the city of Chicago, is no longer a matter of news. The property is to cost \$6,000 and those who are judges of business transactions of this kind think there is a bargain in the purchase. The next thing to do is to raise the money to pay for the property. At the Conference above \$800 were subscribed some of which has already been paid in. On another page will be found a report of the moneys received to date. Brother Cassel will personally conduct this canvass and we trust the brotherhood will liberally respond to his calls. Reports will appear regularly in the columns of the EVANGELIST, and thus the progress of the canvass will be kept before the people. This matter should have the immediate attention of the entire church. The purchase of the property was authorized by the Conference and we have every reason to believe that there will be a very ready and liberal response to the call for the money to meet the obligation. Do not wait to see what the other "fellow" will give, or whether the property will be paid for without your assistance. You want an interest in the Chicago work. He who gives promptly gives twice.

The Student's Volunteer Mission Band

The missionary reading of the Volunteer Band is so helpful that we feel inclined to give the EVANGELIST readers from time to time some thoughts presented at the latest meeting.

Studying the qualifications of the missionary himself, the following points were mentioned: 1. He must be a spiritual man. We can succeed in bringing the heathen world to Christ only thru spiritual, consecrated men and women. 2.

He must be rooted in the faith and principles of Christ and the apostles. The missionary must shape the theological thought of the mission church. The one great motive of the missionary is the the-anthropic motive, born of Christ. Christ himself in the fullness of his being is the missionary's source of strength. From this motive all others are derived.

The second subject studied was the scope of missions. The scope of missions is as broad as God's redemptive purpose for the world, as broad as all mankind. The mission field includes the remotest, lowest heathen tribes. Its scope includes also the dead and corrupt nominal Christian churches. "Not building on other men's foundations" does not preclude reviving dead churches. It is the work of the missionary to arouse such churches to a sense of their responsibility for a lost world.

The missionary call is rather for more *man* than *men*. There is room in the mission field for more men of various talents than in the ministry at home. The world today is tired of the common. We need individuals, such men as Luther and Wesley, men of pronounced individuality, who positively stand for something and say it.

The Agreement and the Difference

The essential kinship and the essential difference between morality and the religion is a subject which must always engage the attention of the earnest Christians. What we understand by morality is an approximately correct life. We say approximately correct, for this alone is possible to imperfect human nature. To be absolutely and all the time correct would constitute a pure and perfect morality. To be less than perfect is to be, in varying degrees immoral. Then the element of purpose or intent, enters to modify the degree of culpability. A man's ideal and even his purposes may be more moral than his life; but it is possible for one's daily life to be so moral, so elevated in purpose, so untarnished in its honor, as to be sublime, at least in its contrast with the ordinary article. The fact, however, that no human morality can be perfect, disrobes it of any thing like saving power, for any lack of perfection represents so much need of salvation. Morality satisfies the intellect because our intellectual conceptions, being themselves necessarily imperfect, an exalted morality may appear to us admirable tho yet imperfect. We are unable to comprehend how far short it falls of absolute perfection. Religion alone satisfies the heart, because it alone furnishes the promise and the foretaste of perfection;—perfection in love, in life, in purity and power. Strange that any one should try to substitute morality for religion. If we really wish to travel the road to a full and eternal salvation, why should we ditch the train in this quagmire of an imperfect morality? To be really religious is to be moral, of course; but a man may be moral, according to the customary standard of morality, and yet be far from religious, far from being saved.

Henry Drummond says: Put a seal upon your lips and forget what you have done. After you have been kind, after Love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.